THE PACIFIC

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Pac Theo Sem
Reading Room

PACIFIC
Theological Seminary.

TO A WATERFOWL.

Whither, midst falling dew,
While glow the heavens with the last steps of day,
Far through their rosy depths, dost thou pursue
Thy solitary way?

Vainly the fowler's eye
Might mark thy distant flight to do thee wrong
As darkly seen against the crimson sky,
Thy figure floats along.

Seekst thou the plashy brink
Of weedy lake, or marge of river wide,
Or where the rocking billows rise and sink
On the chafed ocean-side?

There is a Power whose care
Teaches thy way along that pathless coast—
The desert and illimitable air—
Lone wandering, but not lost.

All day thy wings have fanned,
At that far height, the cold, thin atmosphere,
Yet stoop not, weary, to the welcome land,
Though the dark night is near.

And soon that toil shall end:
Soon shalt thou find a summer home, and rest,
And scream among thy fellows: reeds shall bend,
Soon, o'er thy sheltered nest.

Thou'rt gone, the abyss of heaven
Hath swallowed up thy form; yet, on my heart
Deeply hath sunk the lesson thou hast given
And shall not soon depart.

He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright.

—William Cullen Bryant.

THE PACIFIC

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2716 Hillegass Ave., Berkeley.

PACIFIC COAST NOTES.

Five hundred thousand population for Seattle in 1915 is the estimate of Jacob Furth, one of her leading citizens, and "eventually the largest city on the Pacific Coast."

The Rev. Dr. William Horace Day is to speak at the Congregational National Council in Boston in October on "The Supremacy of Jesus Christ in the Modern World." Mr. R. L. Thompson of Santa Rosa will speak on "Political Integrity."

In 1900 the gross receipts at the Seattle postoffice were $186,762.22. In 1909 they were $968,250.50. This shows a growth for the city that may well allow her people to be boastful and optimistic.

Concerning the Laymen's Missionary Movement meetings at Spokane, Walla Walla, and other eastern Washington cities, it has been said: "No such religious meetings have ever before been held on this part of the Pacific Coast, and the impression made will long endure."

A leading Seattle daily paper, in an article on "Trade Relations Between America and Japan," says that "Seattle holds the credit of having a larger number of Japanese people than any other city on the Coast;" and adds: "Hundreds of them own their own homes and are numbered among the most progressive citizens of the community."

Judge Hanford of Seattle says that the people of Seattle will come in the next few years to recognize Vancouver, British Columbia, and Prince Rupert "as lusty competitors for the position of chief commercial metropolis on the Pacific side of the North American continent." Prince Rupert is the Pacific Coast terminus of the Grand Trunk Pacific Railway, now under construction from the Atlantic to the Pacific, and which will be ready for operation in 1912.

Central Union Church, Honolulu, leads the churches of the country in Easter offerings. That was the day set for its offering to the work of the American Board. The offering the year before had been $1,650. It was expected that more than that would be given. But no one expected a total of $30,250. Of this amount $25,000 was given by one family as a memorial to the missionary father and mother of the donor. The income from the gift is to be expended annually in extending the work of the Board. Aside from this, the remainder of $5,250 was a notable advance from the contribution of the previous year, which at that time was the largest in the history of Central Union Church.

A believer in woman's rights, who lives at Pocatello, Idaho, expresses himself vigorously as follows: "I am heartily in favor of giving the women their rights. We have tried it in this state and likewise in Utah, and I have had an opportunity to observe the practical working of equal suffrage, and can, and do gladly state that much good has been accomplished. I can truthfully say that there is as much difference between the politics of Idaho and Montana, where I lived for several years, as there is between Christianity and Paganism. And yet, the law makers of that state insist upon denying the right to intelligent women which they have to grant to Jimmy July, an aged Chinaman of Butte, who votes (and doesn't believe in woman's rights)."

The 50th anniversary of the founding of the University of California will be celebrated May 13th-18th. This educational institution began as the College of California in 1860. The Rev. Dr. S. H. Willey, who still lives, was one of the men leading in the establishing of the college, and Dr. Henry Durant, who came to California from the East in 1853. Dr. Willey arrived in 1849, and began to talk about a college at once, knowing what the colleges had been to New England. The college was opened in Oakland, and later a permanent site was chosen on the hills of Berkeley—which was not, however, called "Berkeley" until several years later. The site was chosen on the 16th of April, 1860. On the 24th of May, 1866, the name of "Berkeley" was selected for the college town at the suggestion of Mr. Frederick Billings. In 1867 the college was offered to the State to the end that there might on that foundation be built a great university. The University was chartered in 1868, and on the 50th anniversary, soon to be, great achievements will be recounted and commemorated. It will be a great day for our beloved Dr. Willey, who alone of all his colleagues on the early college board and faculty is now living. The Golden Jubilee address will be given on the 17th by President Hadley of Yale.

CHRONICLE AND COMMENT.

The Central Labor Council of Philadelphia has adopted by a large vote a resolution declaring that union workingmen should agitate and vote for local option at every opportunity. This is a move in the right direction. Once get the workingmen of this country lined up against the saloon, and its days will be numbered soon.

A Roman Catholic church at Verona, Italy, has on exhibition what is called "the holy donkey." It is of olive wood and is claimed to be an exact image of the animal on which Jesus of Nazareth rode into Jerusalem. In Catholic circles it is believed that the power to work miracles was conferred on the original animal, it being claimed that it could walk on water as well as on land and so found its way to Rhodes, Malta, Cicily, Naples, Rome, and finally to Verona, where it lived to a good old age "honored and revered." This is but one of the many ridiculous things which the credulous people in the Roman Catholic communion have been led to believe. It hardly seems possible that in

this enlightened age of the world such belief can long continue to hold many people.

Asia has one-half of the 1,600,000,000 inhabitants of the earth, and China has one-half of the population of Asia. Napoleon once said that China when she began to move would change the face of the globe. China is moving. The awakening is educational, political, industrial and military. The old Chinese notion of patriotism consisted mainly in Emperor-worship, but more democratic ideas are coming in and veneration for the motherland is shaping the course of events. Accordingly China is possessed with the idea of military power and progress and the indications are that in a few years in this as well as in other respects she will be in a position to command the respect of the great nations of the world. An interesting comparison has been made between Japanese and Chinese reform by a Chinese leader. The Japanese, he says, started to reform from top to bottom. As a result, the lower classes of Japanese are not enlightened at all; the government is fifty years ahead of the people. On the other hand, reform in China is being pushed by the common people, who compel the government to take cognizance. Consequently the people of China are twenty years ahead of the government, and the results will be more normal and substantial than in Japan.

The Yale College Mission in Changsha, China, which met with the destruction of its buildings during the recent uprising against foreigners in Hunan province, is the only one in the world which is equipped and manned by a single university. An expenditure of $13,000 a year is required and this is provided entirely by graduates and undergraduates of Yale. Every dollar contributed goes to China, the expenses of the executive committee being met by a few friends outside. The Mission is in its sixth year. An education is given in the college which compares with that in our high schools. The following shows the generous plan on which the Mission is conducted: The salary for a married man is $1,200 a year; for an unmarried man, $800. For each child from one to seven years old $100 additional is allowed; from seven to 14, $200, and from 14 to 21, $300. Seventy-five dollars to each married man and $30 to each unmarried man is allowed every year for a change during the summer, when it becomes necessary for the missionaries to leave Shangsha, and go to the hills of Kuling on the Yangtse river. All traveling expenses are paid and a furlough is granted every seven years. For an outfit, furniture, etc., $500 is allowed to each married man, and $400 to each unmarried man. The expectation is that by this liberal provision for the comfort and safety of its representatives Yale will be able to send to the Orient men of superior training and ability. With such men and such backing there is reason to hope that the little Yale in China will one day become a great Yale just as the University here in this country has developed from even a smaller beginning.

SEATTLE'S "BUSINESS" ADMINISTRATION.

Secretary Allen of the Seattle Y. M. C. A., makes objection in the Association's weekly publication to an article by the new Mayor, Hiram C. Gill, published in the Journal issued by the Chamber of Commerce, and we think justly so.

Writing of what he called "My Business Administration," the Mayor said: "Briefly, it means that the business man will be helped and not hindered. I recognize, first and foremost, that men are in business with one primary object, to make money. They are not running their business to display pretty show windows, keep the sidewalks clean, or improve the ethical tone of the community. Their primary object is to get the dollar into the cash register, and because it is the business men who make the prosperity of the city, I believe the city government should do all in its power to help the business man get the money. This is a material viewpoint, but we live in a material age. If Seattle was an art colony, her citizens wouldn't have voted for a business administration.

"Seattle will be an 'open town,' or not, just as you interpret the term. Gambling and vice will not run rampant nor be tolerated. The open town of a decade ago will never be repeated. Seattle will have nothing to be ashamed of. But a liberal policy will be pursued which will give the Alaskan, the lumberman, the steamship man, the visitor from any place, a chance to spend his money and have a good time.

"Money which in the past has been spent in San Francisco and other cities will be put in circulation in Seattle. The Seattle business man will get the benefit of it. Without violating the law, Seattle will be made attractive to men with money to spend."

Secretary Allen challenges the Mayor to make public the names of the business men who are in business with the one primary object, to make money, and who need the help of the city government to get the money. And he terms the Mayor's article in general "A bid for bad citizens and bad citizenship."

It is evident from this and other sources that Seattle's new Mayor will endeavor to please so far as the law will allow that element which desires little or no restraint on anything that will make the money come. We say, "so far as the law will allow." Undoubtedly he will be inclined to stretch the law so as to let it allow more than ought to be allowed.

Mayor Gill, apparently, would like to compete with Mayor McCarthy as to which city should be the Paris of America—Seattle or San Francisco.

All who come are to be given "a chance to have a good time," is what Seattle's Mayor says. If each man is to interpret for himself the expression "a good time," we may look for astounding conditions in Seattle ere long.

GRADUATION EXERCISES AT PACIFIC THEOLOGICAL SEMINARY.

The graduation exercises of Pacific Theological Seminary were held in the First Congregational Church of Berkeley Thursday, April 28.

The scripture lesson was read by Professor G. M. Stratton of the University of California; the prayer was by Professor J. W. Buckham.

Professor E. C. Norton, the dean of Pomona College, gave the anniversary address. His subject was "An Open Way."

After noticing some of the present-day criticisms of ministers and churches, Professor Norton asked, Can we, with such criticism in view, congratulate the young man who is about to enter the work of the gospel ministry? And the answer was: Yes, a thousand times yes, if he feels assured that this is God's world, and has personal

fellowship with Christ as Master, and is willing to stand with him and work with him for the bringing in of the kingdom; if he can in all sincerity say, "Our Father"—"Thy kingdom come."

The Ministry was then presented by Professor Norton in an address delightful in style as the open way to the largest living. It was in the first place said to be the open way to human fellowship that is deep and abiding. Friendships are possible here such as are rarely found elsewhere. These high levels of good-will based on the abiding things of character it was shown were grounded in fellowship with the Divine. And here were exceptional allurements to communion with Jesus, who came to bring men more consciously and intimately into companionship with the Father.

In the second place it was shown that in the Ministry there is an open way to Truth, and with Truth.

It is for the minister of the gospel to assimilate all he can himself and give it out to others. And there is no field in literature into which he may not enter and from which draw.

More than any other man should the minister love Truth and trust Truth. Emphasis was laid here on the minister as teacher, and it was said that the Bible School should be the strong department in every church. If the young can be grounded in Christian truth they will hearken to the call to service.

In the third place the Ministry was presented as an open way to sympathy, kindness, love. It is in the intimate personal loving relations that efficiency is found. "Cold truth," said Professor Norton, "appeals to men about as much as cold soup." To be a great scholar learned in Christian truth and doctrine does not give efficiency. Knowledge must be turned into loving, sympathetic service. Only they who do coin such service out of knowledge are real ministers.

President McLean at the conclusion of the address by Professor Norton called on Professor Rauschenbusch of Rochester, New York, who has been giving the Earl Lectures, to speak briefly to the graduating class before the presentation of diplomas and the conferring of degrees.

Professor Rauschenbusch spoke of his admiration for Dr. McLean and of a willingness to do anything he wished him to do; and then reminded the members of the class that the seminary work was only initiative; that they had only been getting ready to study. The danger to the minister of becoming intellectually sluggish was pointed out, and it was said that no truth will remain alive with any man unless he is ever adding to it.

A further thought was: Enter the work of the Ministry with brave heart. Look straight ahead; not to right nor to left; stand by your calling. You will not make money, but you will make character, and will have high reward. Still further was it said to the graduating class that personally none would be without temptation; and for such experiences and for every experience the admonition was to keep near to Christ.

President McLean then conferred a diploma on Alec William Pulcifer; and the degree of Bachelor of Divinity on the following named persons: Royal Hilton Campbell, Albert Goodwin, Harold Valentine Hartshorn, Kunia Kodaira, Asajiro Snyehira, Sidney Warren Wilcox, and Kinsaka Yamaguchi.

The degree of Bachelor of Divinity was conferred also on Henry Orton Wiley, who had received a diploma in 1898, and had since had a degree of Bachelor of Arts.

The degree of Master of Sacred Theology was conferred on William Cochrane Allen of the class of 1909, and who had been taking post-graduate studies.

At this juncture there occurred something which will be of wide interest in Congregational, educational and religious circles.

Prof. C. S. Nash, the dean of the faculty, was seen escorting Professor Norton of Pomona College to the platform and there was unusual expectancy. Soon the following from the lips of Dean Nash fell on the ears of the waiting audience:

"Mr. President:

"By vote of the faculty I present Professor Edwin Clarence Norton, Doctor of Philosophy, as candidate for the degree of Doctor of Divinity. Dr. Norton was the earliest instructor in Pomona College, and through all its vicissitudes has been its beloved dean and professor of Greek language and literature. To him more than any other is due the noble growth of the college, its vibrant moral atmosphere, its far-reaching influence. His name will not be lost from the shining roll of institution builders. During the years of small things, Dean Norton declined all calls to more conspicuous positions, choosing rather to suffer affliction with a college so providentially destined than to enjoy the pleasures of some ampler institution for a season. He has stood unfalteringly for the Christian quality and the moral result of education. To him personally and the college which he has guided, the churches of Christ and the Kingdom of God in Southern California owe an incalculable debt. In recogniton of his contribution to Christian education and cultured Christianity I present Dean Norton for the degree of Doctor of Divinity."

President McLean then in fitting words conferred the degree and the emblems of the same were placed on Dr. Norton's shoulders by Professor Tolson.

Pacific Theological Seminay is to be congratulated on the wisdom of honoring in this manner one so eminently deserving such a degree.

The singing of the class hymn, "O Master, Let Me Walk With Thee," and the benediction by the Rev. H. R. Miles, closed the exercises.

THE MAN FROM NEW HAVEN.

W. N. Burr.

The afternoon stage up from Pasadena stopped at the parsonage. A portly gentleman with a leather "grip" was the parsonage guest.

The bag had evidently been "abroad." It bore on its tough brown sides a number of foreign tabs—"Rome," "Paris," and others. Of course it was presumed that the portly gentleman and the grip-bag had traveled abroad together, and in consequence of this distinction both were received by the inmates of the country parsonage as worthy of a little additional respect. It is not an everyday occurrence up in The Valley to lodge under one's humble roof a man and a bag that have actually been in Rome, and in Paris, and have seen Naples and not died.

He was a well-preserved man—this Portly Gentleman. The years had been very kind to him, or possibly he had been kind to himself, in spite of the years. Later, he was questioned about it.

"I learned long ago," he replied, "that when I have done my very best to straighten out affairs in this world and still they go awry, I may just as well keep sweet, and sleep soundly at night, and hold on to my health, and not waste any of my power in worry and fret. I am likely to need it all for the next job."

Blessed is the man who learns that lesson in his earlier life, before the stern wrinkles deepen between his eyes, and the shadows of old trouble-experiences make permanent settlement upon his face!

The Portly Gentleman had come up into The Valley to do work assigned him in "the campaign of education" concerning the province and needs of the seven benevolent societies of the Congregational Church. Our one Valley church is a Congregational church in everything except its membership. Outside the pastor's family it has about three members who are Congregationalists. The others have dropped in from almost every other evangelical denomination under the sun.

The pastor "had a feeling" that he ought to shoulder a bit of the "campaign of education" work himself, so over at the church in the evening he prefaced his introduction of the speaker of the evening by an explanatory word concerning the advisory and fellowship organizations of the Congregational Church—the District Associations, State Conferences, and the National Council.

"Now we have with us tonight," said he, "the Rev. William W. McLane, D. D., pastor of Plymouth Congregational Church, New Haven, Connecticut, and General Secretary of the Advisory Committee of the National Council."

Probably not more than three persons in the room had ever heard of the "National Council" before that evening, and the "Advisory Committee of the National Council" was still more vague; but they were all more or less familiar with the names of the seven benevolent societies, for their apportionment for the year, carefully scheduled, had greeted their eyes at every church service for months, from its place on a blackboard hanging just behind the pulpit.

After a pleasantry or two in reply to the introduction, Dr. McLane said:

"That which is first in intention is usually last in execution. A watch is made in parts, and after awhile the parts, put together, make the complete watch. That which from the beginning has been first in the mind of God will be last in its actual accomplishment. He made man, but we are still incomplee. We are growing, developing, however, all the while. And we grow by the forces within us. We grow into the likeness of God as we grow in godliness; and we grow in godliness as we come to feel towards other people in the world as Jesus felt. Nothing makes men so like God as the missionary spirit; and it is a joy to remember that our Congregational churches have always been strong missionary churches."

The speaker then turned to the "Apportionment" blackboard behind the pulpit, and gave a brief survey of the work actually being done by each of the seven benevolent societies. "We have six missionary societies," he said, "and the Congregational Board of Ministerial Relief, which is not a missionary society, but is one of our choice benevolences."

After the survey of the field of each society: "Now, how is this work supported? For years the churches have been left to gather in their benevolent offerings after any manner they might choose—either an annual offering to each society, or to any favorite society, or according to any other plan that might appeal to them. The result has been that many churches have failed to contribute at all to the work of our benevolent societies, and some would give all their offerings to one or two societies, and give scarce a thought to the others. On account of this unsystematic way of giving to our benevolent work we were falling behind. The National Council took up the matter, and appointed an Advisory Committee of nine men to study the situation carefully, and if possible, to devise some plan to be submitted to the churches by which contributions might be increased and also applied to the work of all the societies in some systematic manner. This committee has suggested what is known as the Apportionment Plan. A reasonable estimate of the amounts needed annually by the seven societies to carry on their work was made, to each State Conference was apportioned what seemed a just portion of this amount, and the Conference apportions its apportionment to the various churches of the Conference. The Plan has been well received, and nowhere more cordially than in Southern California. The Apportionment Plan seems to be the coming plan by which to bring in from the churches the funds necessary to carry on our benevolent work."

We found that the General Secretary of the Advisory Committee of the National Council carried all that was ponderous in his mission in his title. His talk was simple, clear, convincing. It was not cluttered with academic phraseology, though he does live in the Yale College town, and is no doubt accustomed to speaking to an audience that is somewhat critical as to phraseology. We took to the Man from New Haven, we Valley people, because he was as cordial and as simple as if he were himself a Valley man. It will be a little easier for us hereafter to know just what the words "Apportionment Plan" stand for, now that we have looked into the pleasant face of Dr. McLane, and listened to the simple story of the "Plan" as the General Secretary of the Advisory Committee of the National Council tells it.

And this General Secretary can tell other stories, too. We found that out when we had him back at the parsonage all to ourselves. He can repeat a "Dooley" story from beginning to end. I imagine he memorized it one day when things were going crosswise, and he was being tempted to fill his mind with things weakening, and worrisome, and "blue."

"It takes a deal of patience for a minister to get along with some people, doesn't it?" said a brother minister to me recently.

Yes, it does; and possibly it takes a deal of patience for some people to get along with their ministers. When in danger of losing one's patience perhaps the very best thing in the world for any of us to do is to fall to memorizing a "Dooley" story. No doubt that is one thing that has helped to keep the Man from New Haven so sunny-faced and well-preserved.

La Canada, Cal., April 27, 1910.

ATLANTA THEOLOGICAL SEMINARY.

Many of the readers of The Pacific are acquainted with the Rev. Dr. E. Lyman Hood, president of Atlanta Theological Seminary, who was for several years a pastor in California and from whom we have had occasional contributed articles since his location East. We are pleased to learn in a letter from him that the Seminary has had the best year financially in its history. So loyal and generous have been its friends that all current expenses have been met. The student enrollment has been forty-one, and a class of eight will be graduated. The Seminary-extension work, designed for those who cannot attend and study at the Seminary, has had large growth.

The following brief history of the Seminary will be of interest:

In the year 1901, leaders in the work of Christ in the Congregational Church in the Southern states, witnessing the steady growth of the churches, and conscious of the imperative demand for an educated and trained ministry, with prophetic foresight, in faith and prayer, organized this divinity school. Verily, "they builded wiser than they knew." It was, and is, the only theological college sustained by the Congregationalists in the entire South. It is also the only seminary for the training of Christian ministers for the white churches of any denomination in the great states of Georgia, Florida, Alabama, Mississippi and Louisiana. Of the one hundred and twenty divinity schools in the United States, not over a dozen are in the Southern states.

Established only ten years ago, so rapidly has the institution enlarged its field and increased its usefulness, students have been welcomed from almost every state of the Southland and from other denominations. Graduates of the school are now laboring in many of the commonwealths of the Union.

The Seminary aims to perpetuate the best traditions of the divinity schools of the past, with such improvements as experience suggests, modified to meet the needs of the South. It will not attempt to do the preparatory work of the public schools, nor give the broad culture of the large universities. But it does propose to prepare men and women thoroughly for the work of Christian pastors, preachers and teachers.

Atlanta is an ideal location for an educational institution. It is one of the most aggressive cities in the United States, and has always happily combined energy with conservatism. A broad catholicity has pervaded its social atmosphere. The population is one hundred fifty thousand. The city, covering a full score of hills, has an altitude of eleven hundred feet. Here the invigorating currents from the north meet, and are tempered by, the balmy breezes from the Gulf of Mexico. Thus the climatic conditions are unusually wholesome, and its sanitary equally so.

Through the generous help of the Congregational Educational Society, a beautiful campus of thirteen acres, comprising a sightly hill that looks out over the city, has been purchased. Near enough to the city to embrace all its advantages, it is yet far enough removed from the noise and excitement to be free from interruption and distraction.

During the past year, a massive administration building, affording abundant room for chapel, library and lecture rooms, has been erected. In honor of the generous donor, one of the Board of Trustees, it has been named Whitcomb Hall. The Dormitory, an older building, provides chambers for the students. A beautiful residence for the President of the school has also been constructed and completed during the year by one of our large-hearted laymen of Texas, Major Ira H. Evans, of Austin.

THE WELSH REVIVALIST.

Because of the rumors concerning Mr. Evan Roberts which began just after his remarkable work in Wales, and which continue, the London Christian places before its readers reliable information concerning him:

"First, we are glad to state that his health is of the best; and let it be said at once that the nature of his breakdown at the close of the Welsh Revival was not mental (as was widely asserted in the Press), but entirely physical, which was not surprising after the long strain and intensity of his work in Wales. For some time past he has been completely restored, enjoying a robustness of health and strength, in body and mind, which augurs well for future usefulness.

"Devoting the interval to prayerful equipment for his future work, he has, during his voluntary retirement, learned much in the school of Christ, especially as to the secret of prevailing prayer.

"He hopes shortly to visit Wales, not to hold meetings, but to move quietly among the people, and generally informing himself as to the present spiritual need in the Principality after the revival. Concerning the latter, we recall that it was stated positively at the Swansea meeting of the Free Church Council last year that sixty per cent of the registered converts are now in membership at various places of worship in the Principality. Such a testimony is sufficient to dispose of all suggestion as to the supposed "evanescent" character of that blessed work of God.

We could say much of the sterling characteristics of this remarkable man, but he does not seek praise of men. His talents are consecrated to his Master's use, and that suffices. But we believe that in him the Church of God has a spiritual asset, whose value is yet to be fully realized."

OCCIDENTAL COLLEGE NO LONGER UNDER PRESBYTERIAN CONTROL.

Occidental College, Los Angeles, conducted for many years as a Presbyterian institution, follows in the steps of not a few other colleges in different parts of the country and withdraws from denominational control.

There has been some criticism of this action, but in general it is likely that the judgment will be similar to that of Los Angeles Presbytery when the matter had been fully explained to it by President Baer.

We give here a recent statement made by him concerning the change in the charter, and the action of the Presbytery with reference thereto:

"Never have I received greater encouragement than came to me at the recent meeting of the Los Angeles Presbytery. I am prouder than ever to be honored with membership in the Presbyterian Church, and the Los Angeles Presbytery which has heartily and generously indorsed the new policy of the trustees of Occidental College. The Presbytery can never be charged with being narrow or bigoted. While the college has never been under ecclesiastical control, its charter has until recently required that twelve of its fifteen trustees

should be Presbyterians. The new charter now provides 'that the management of the college shall be non-sectarian and shall be vested in a self-perpetuating board of twenty evangelical Christian church members.'

"Occidental College has become broadly non-sectarian and at the same time has changed other features of its charter, so as to make it for all time positively Christian. I do not wonder that many who have known Occidental and of its Presbyterian foundation, felt at first that the trustees were too unmindful of past history, and even were charged with bowing the knee to the Carnegie Foundation. When the action of the trustees was frankly explained and when the old Presbyterian friends of the college were shown that money from any source could not induce our trustees to surrender the fundamental foundation stones of a Christian college, and that as a matter of fact we had no assurance that the new charter would be accepted by the Carnegie Foundation because it does not meet certain requirements imposed by Mr. Carnegie when he originally made his grant for retiring allowances to professors, the Presbytery gave its unanimous endorsement, and in consequence Occidental has the friendship and co-operation of the Presbytery as it has always had. In other words, however much some regretted that it seemed wise to drop the Presbyterian requirement for trustees, they voted for the broader management with confidence and trust.

"The matter was thoroughly and frankly discussed and the action taken particularly heartening to me. Nothing was kept back—the Presbytery was taken into our fullest confidence. It is a great day for Occidental, as she now steps forward appealing to everyone, regardless of creed, for aid and co-operation and at the same time subordinating all denominational divisions to the more important guarantee that the college shall continue to be fundamentally and positively Christian in its teachings and management. Another point to be gained is that it will now be easier for the public to understand that Occidental is a Christian college and not a theological seminary. Notwithstanding the college is twenty-one years old there are many who have supposed that it existed largely to propagate Presbyterianism, when as a matter of fact that is not the case and never has been. This new policy will appeal with increasing power to large givers, prominent among them leading Presbyterians. Men these days are tired of quibbling over sectarian provisions and are ready to put the emphasis in first things, first."

SEVEN-DAY INDUSTRIAL SYSTEM IN HAWAII.

The Honolulu "Friend" furnishes us the following:

"A Christian gentleman of culture and wide influence came to Hawaii as so many such people are wise enough to do. He kept his eyes open because that was his habit. He was charmed not so much with our beautiful scenery and ideal climate as with our rarely attractive social life. He received the deepest impressions of our exhibition of real brotherhood, of the large generosity of our Christian leaders, of the strength of our churches, of the high level of our practical Christianity and the wideawakeness of our foremost business men in philanthropy. All this fairly carried him away and he seemed to have stumbled upon a next door to Paradise until by chance or mischance he uncovered the lid of plantation life. He found the Christian men of these islands complacently living upon a **seven-day-in-the-week industrial system.** It well-nigh took his breath away. Among the plantations he visited were some controlled by the most aggressive benevolent and progressive disciples of Jesus in the Territory. He was told that the Japanese, who take contracts, work as a regular thing seven days a week, that they think they can produce more sugar by so doing and therefore they slave under the influence of this fallacy exploded long ago by workingmen elsewhere. The non-contract men seeing their compatriots thus labor demand a like privilege that they may earn one extra day's wages per week, especially because Sunday pay is fifty per cent more than that of week days. This observant traveler poked a little deeper into things and learned that irrigating is carried on during Sunday as well as on other days, though he was informed by a thoroughly up-to-date plantation overseer that there was no need of it, the work could easily be adjusted so that no cane would suffer by keeping Sabbath in the water department. Nay, he even unearthed one white man who had not had a day off in several years except one when he was incapacitated by illness. Everywhere he saw freight moving on Sunday, all over the islands Sunday shipping the rule, Sunday laws flouted. He began to reverse his ideas as to the honesty of our island Christianity, not on the ground of religious usage but on the ground of the square deal in industry. For that a Christian man should allow his employees to labor seven days a week in this twentieth century seems to our age rank hypocrisy. This visitor left Honolulu with very mixed conceptions of the missionary Christianity of Hawaii. Were the conditions found by him true? If so, who is to blame?"

The "Friend" proceeds here to answer the question, Who is to blame?

"The Legislature of 1905 passed a law which made Sunday regulation of labor in this Territory a dead letter. The Civic Federation and Anti-Saloon League did their best to prevent the passage of the Sunday law enacted then but failed. Their failure was due to the impossibility of securing 'missionary support' in the legislature. There were members related to the elder missionaries by blood, but they scoffed at 'Puritan blue laws.' They were appealed to on behalf of the laboring man, but the reply was a sneer. They enacted a law that has literally compelled thousands of men to slave seven days a week, while it suffers those who don't need it to play that day, that has opened the doors of large numbers of stores on Sunday, and made our Anglo-Saxon day of rest a thing of the past. Ask the employees of these stores, of barber shops, of curio dealers and of the flagrant violators of the modicum of Sunday law that we now have, whether they like to work seven days a week, and when you get at their real sentiments you have but one emphatic no. Let us answer the question who is to blame fairly. It is we Christians. We can close up the Asiatic shops, the cigar stores, barber shops, curio dealers. We can make freight handling and ship lading on Sunday a crime. We ought to do it, let us not say though we might for the sake of the ten commandments, but for a far higher and nobler reason, because civilization is based on the principle, "Thou shalt love thy neighbor as thyself," and it is mean, cowardly and unchristian for a man to go to church himself and allow his freight to be handled by men

who can't go, or his sugar to be cultivated by laborers who under the system in vogue practically must work on Humanity's Day of Rest. Of course, it will not be easy to change. The Japanese won't like it. Laws once relaxed are difficult to pass, and still harder to enforce when passed. But the good name of Hawaii's humanitarianism, to say nothing of her Christianity, is at stake. And some day this sowing of the wind will fruit into a whirlwind. Last year's strike was a harbinger thereof. It is impossible long to continue breaking God's laws and to remain immune from the consequences."

A WIDE INFLUENCE.

It was given to the late Dr. Borden P. Bowne of Boston University to influence the lives of many men prominent in the Christian ministry. "The Churchman Afield" says in the Boston Transcript: "Probably few people know that the pastor of the largest Methodist church in the world, Dr. Charles L. Goodell of Calvary M. E. Church, New York, and the pastor of the largest Congregational church in the United States, Dr. Nacy McGee Waters of Tompkins Avenue Church, Brooklyn, both graduated under the late Dr. Borden P. Bowne. Dr. Bowne has left his mark on nearly nine hundred men now in active pastorates of his own and other denominations. Among these are four bishops of the Methodist Church and scores of other prominent preachers, men like Dr. Charles E. Jefferson of the Broadway Tabernacle, New York; Dr. Charles Reynolds Brown of Oakland, Cal.; Dr. Norman E. Richardson of Wesley Methodist (Harvard Square) Church, Cambridge; Allen A. Stockdale of Union Congregational Church, Boston, and Dr. Lucius H. Bugbee of St. Mark's Methodist Church, Brookline. Fifty men who are in educational work, either as college presidents or professors in institutions of college rank, graduated under Dr. Bowne. Among these may be mentioned President Francis J. McConnell of De Pauw University; Dr. George A. Coe of Union Theological Seminary; Professor Curtis of Drew Theological Seminary; Drs. Knudson, Cell, Baldwin and Dean William Marshall Warren of Boston University. In the next to the last lecture that Dr. Bowen gave in his metaphysics class, the day before he died, he closed with these words: "There is some place to go to and someone to go with."

TO THE PEOPLE OF CALIFORNIA.

By The Oakland Federation of Churches.

This State is menaced by a grave peril. It is proposed to desecrate the coming National Anniversary by a prize-fight between a white man and a negro, professional pugilists, at Emeryville, a suburb of Oakland, in direct violation of the penal statutes of California.

That injury to the reputation of California will result from this brutal and bloody affair, that it will tend to degrade the youth of the State, that it will bring in its train a horde of criminals to prey upon our citizens, cannot be denied. Large sums of money are contributed annually by the business men of California to bring here desirable people to aid in the building up of this great empire and to aid in developing its marvelous resources, but if this fight is permitted this good work will be, in a large degree, neutralized, and the name of the State become a jeer and a by-word.

The Church Federation of Oakland, made up from the membership of the churches of the city, has undertaken the task of arousing public sentiment against this proposed outrage upon the dignity, peace and good order of our city and State. Knowing that Governor Gillett has, personally, no sympathy with prize fights or prize promoters, we believe that if he were assured that the mass of the citizens of California hold prize fights in abhorrence, he would do as did the Governor of Utah under like conditions,—declare that the State shall not be disgraced by this proposed brutal exhibition. Therefore we urge all church societies, fraternal orders, labor unions, social and commercial organizations and citizens generally to at once send to the Governor earnest protests against permiting this unlawful and brutal prize fight.

THE CHINESE GOVERNMENT AND OPIUM.

It is continually evident that the Chinese Government is determined to do away with the cultivation and consumption of opium. A recent edict reads as follows:

"We have read the report of the Commission for the Preparation of Constituional Government, on the memorial presented jointly by the Mincheng Pu and the Commissioners for the Revision of Laws, wherein the rules for the extermination of opium are tabulated. The abolition of the opium vice is the most important measure of reform in China's endeavor to make herself strong. The former sovereign issued a number of edicts to put an end to the opium traffic, and drew up regulations for the guidance of the people. Edicts were issued also this year. Everything possible has been done to check the evil.

"From the reports of the provinces, we are informed that the planting of the poppy has stopped entirely in many places, and the number of people who have cured themselves of the habit has increased by leaps and bounds. It is necessary to formulate clearly the penalties for disobeying, so as to rid the empire entirely of the vice forever. The regulations now presented to us are hereby proclaimed to the empire to be carried out thoroughly. The viceroys and governors are instructed to devise measures to put a stop to the further planting of the poppy, and to attain this end as soon as possible. Further recrudescence of poppy planting will be severely punished. All former regulations drawn up against opium are to be regarded henceforth as permanent statutes. High officials failing to obey the regulations will be subject to penalties."

MISSION STUDY SUMMER SCHOOLS.

Summer schools for the study of Missions will be held in Los Angeles and at Mt. Hermon, California. The date at Los Angeles is July 4-12. At Mt. Hermon it is July 12-17.

Mrs. William A. Montgomery, author of the text-book for this year, "Western Women in Eastern Lands," will be a lecturer at these schools. This book is a history of the work of women's foreign missionary societies since their beginning.

The Central Committee on the United Study of Missions says that new and atractive features at these conventions here and in the East will richly repay those who attend; and it is urged that a large number attend these summer

schools in preparation for the great jubilee effort for women's missionary societies which is to follow during the year.

CHRISTIAN ENDEAVOR NOTES.

Rev. Arthur B. Patten.

Christ's "Verilies." John 6:26, 32, 47-53.

The word translated "verily" is really our word "amen." It announces a statement or truth of established and unchanging value, or of the highest importance. In the book of Revelation Christ Himself is called the Verily or the Amen. We read, "These things saith the Amen, the faithful and true witness." Christ Himself is the supreme Verily, witnessing in his life and sacrifice to the eternal truth. He asserts certain great realities, experiences and duties that constitute the essence of religion, and he does this as Master of the absolute experience of God and life.

We ought to have an affirmative faith and an aggressive experience. Christ's Verilies are the fundamentals and the indispensables. They are not matters of opinion which divide men, but rather the matters of common assurance and obligation, which unite men. They are the great verities. Christ came to be himself the incarnation of these Verilies and Verities, and so the supreme manifestaion of God. He speaks to the heart and conscience, and we must listen not simply because he says so, but because he says what we feel and konw to be so.

Listen to some of his verilies: There is an inalienable moral law in the soul of man which will never pass away and which can never be escaped. "Verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law till all things be fulfilled."—Judgment will be according to light. "Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city."—The law of kindness is the one sure law of blessedness. "Verily I say unto you, Whosoever shall give a cup of cold water in the name of a disciple shall in no wise lose his reward." All obstacles however towering and terrible shall at last give way before vital faith. "Verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say to this mountain, Remove hence to yonder place, and it shall remove."—The child-like spirit of loving trust and of the audacity of faith is the key to the kingdom of heaven. "Verily I say unto you, Except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven." Christian men shall at length control the affairs of this world, binding the evil and releasing the good. "Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven, and what things soever ye shall loose on earth shall be loosed in heaven."—Nothing less than the life of Christ in us can make us Christian; we must partake of his very spirit. "Verily, verily I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves."—Sin is slavery. "Verily, verily I say unto you, Everyone that committeth sin is the bondservant of sin."—The law of sacrifice is the law of Christ's life and of all productive life. "Verily, verily I say unto you, Except a grain of wheat fall into the ground and die, it abideth alone, but if it die, it beareth much fruit."

And so we might go on. But our great need is to be baptized into Christ's assurance of faith and into his optimism of love. It is our one great cause for rejoicing and confidence that the supreme Life of history has revealed for us the law of God and the goodness of God, and put into our hearts the tonic and passion of affirmative life.

Among the Churches

CALIFORNIA.

Berkeley, First.—Fifteen persons were welcomed into fellowship at the Sunday communion service; five on confession.

San Francisco, Bethany.—Six persons united with Bethany Church last Sunday by letter. The Rev. Walter Frear spoke in the morning concerning the Ministerial Relief Society.

San Farncisco, Park.—Two persons entered into fellowship by letter Sunday. In the evening the first of a series of musical services was held. These will occur once a month.

Monrovia.—This church reorganized but little over two years ago with but seven members, has steadily grown in strength and numbers. In these two years we have lost seven and today have a membership of seventy-three. This month we assumed self-support, which means meeting a budget of local expenses of $1,793. Besides this the members have pledged $181 for the work of our national benevolent societies.

North Berkeley.—Eight persons were voted into membership last week, and five were present at the communion service Sunday and were welcomed into fellowship. Twenty members of the Chinese Mission were examined Sunday afternoon and sixteen were accepted for membership. The church now has fourteen members. The thirty will be formed into a branch church which undoubtedly will develop ere long into a separate church.

San Francisco, Richmond.—Last Sunday evening at the Richmond Congregational Church, San Francisco, nineteen new members were received into church membership, sixteen on confession of faith and three by letter. After the reception of members the communion service, conducted by the pastor, Dr. Cull, was participated in by a large number and was very beautiful. The new vested choir added materially to the impressiveness of the occasion, the sweet young voices, in hymn, anthem and responses, making pleasing harmony and a fitting complement to the sacred rite. The congregations have gradually increased during the past few months, so that the pastor and people are quite encouraged. There is a notable creation of interest among the young people of the church.

WASHINGTON NEWS.

Rev. Charles F. Clarke, Correspondent, 7212 Woodlawn Avenue, Seattle.

Lyle.—A new church has been organized at Lyle, near White Salmon, with 13 members.

Bellevue.—Bellevue under the leadership of Rev. Arthur Strong is reaching toward self-support.

Reports of Accessions.—Reports of Easter accessions continue to come in. Olympia received nine members, Bellingham eight, Bellevue ten on confession and two by letter. Four of these were heads of families.

Lakeside.—R. H. Vrooman was ordained Easter Sunday, the sermon was preached by Rev. H. D. Ward, the ordaining prayer was offered by Dr. Samuel Greene, the charge to the people was given by Rev. G. W. Hull and the charge to the pastor by Supt. Scudder.

Edmunds.—Rev. W. L. Richardson leaves Monroe after five years service and goes to Edmunds. The Edmunds church is to be congratulated for as it faces a new growth in the town it finds itself with a pastor who will continue the good work of his predecessors and it will share the town's prosperity.

Some Changes and Resignations.—Rev. W. S. Pritchard leaves the West Side Church, Spokane, to build up new fields on Cannon Hill and Lincoln Heights, Spokane, where organizations will be completed in May. Rev. A. A. Doyle has resigned at Pomeroy, Rev. M. H. Babcock at Hope, Rev. G. W. Davis at Tolt, Rev. O. S. Haines at Anglin, Rev. H. Sutherlin at Meyers Falls.

Notes of Progress.—At Malden the work is growing rapidly, a temporary chapel is being built. Rev. David Reid is holding meetings at La Mont, a church has just been built and will be dedicated in June. Glen Ora, a new town near Spokane, has also just finished its building. Ione is putting up a church to cost between $2,500 and $3,000, while Arlington, Bellingham No. 2 and Rosalia are planning new edifices.

For Foreign Missions.—Tacoma Congregationalists decided to try to raise two thousand dollars for foreign missions; but when the First Church was canvassed it alone pledged the two thousand, so whatever the other churches raise will be additional to their Laymen's Movement pledge. Westminster, Spokane, pledges fifteen hundred to the American Board, fifteen hundred to the Home Missionary Society and six hundred to our other Boards.

Nome, Alaska.—Services have held up well during the winter, the Christian Endeavor Society, especially, showing good results. At the Easter communion six were received into the membership on confession and five by letter. The revised roll shows a membership of forty with two non-resident. The church now has a very efficient Board of Trustees, who are making a strenuous effort to raise the budget for the coming year. Rev. C. E. Osgood and his consecrated wife are making a deep impression in the community. It is a hard field as all the Alaska fields must be until the population is more stable.

Washington Home Missionary Society Notice.—Pastors and churches are reminded that the State is now responsible for the salaries of our Home Missionaries and also that it did not raise its proportion last year, so that the Society starts its independent life with a debt to the National Society. The payment of this debt and of the salaries of the missionaries requires a careful adherence to the request that all contributions be sent promptly to the Treasurer and that the churches that use a weekly system of benevolences send their Home Missionary money at least as often as once a quarter. To pay the debt to the parent Society and the missionaries $10,000 will be needed by July 1st. This is the time of the year when from a large part of our state the returns are necessarily practically nill so that where a contribution can be sent at this time it should be done without fail.

Olympia.—The new pastor, Rev. Robert H. Edmonds, is a "live wire" and the church already feels his quickening touch. The church was crowded on Easter Sunday and is well filled at the other services, the evening congregations are picking up and all the societies are working with new energy. A feeling of hope and courage has replaced the sense of discouragement. A committee has been elected to select a site for a new building. Among the aims of the church printed in its Easter announcement is the following: "To have every family interested to take one of our church papers. We ought to know moral and religious conditions, as well as political." They are aiming to more than meet the apportionment, to make the Sunday school include every member of the church, to have more people praying for a spiritual awakening in church and city, to have a church of godly people full of the Holy Spirit and of faith and prayer.

OREGON LETTER.

By George H. Himes.

The fourteenth annual meeting of the Portland Association of Congregational Churches and Ministers met with the church at St. Johns, April 26th, at 2:20 p. m., Rev. E. S. Bollinger, of the Highland Church, was chosen moderator, and Rev. W. H. Meyer, of Arleta Church, scribe. A brief devotional service followed.

The general theme of the occasion was "The Dynamics of the Kingdom of God." The opening address was by Rev. W. G. Olinger, late of Seattle, whose subject was "Our Needs." He was followed in a paper by Rev. George E. Paddack, D. D., late of Boise City, now pastor of Hassalo Street Church, on the "Source of Power." The central thought of the paper was that Jesus Christ was the only source of power.

The question of "How to Obtain Power," was answered by Rev. R. M. Jones, who maintained that it was the sum of human experience that it could only be obtained by Scripture reading and meditation. To illustrate and substantiate the truthfulness of his position he cited the marvelous influence of Rev. J. Campbell, D.D., the great English preacher, who was in this country a few years ago, and daily drew thousands to hear his expository discourses on the Bible, and this entirely outside of sensational methods. He still further emphasized his point by quoting Hon. William E. Gladstone, of England, as one of the most profound Bible students of the world.

Another help in securing Christian power was brought out and emphasized in a paper on "Consecration," by Rev. D. B. Gray, who cited the example of Paul, the Apostle, in support of his view.

Rev. George E. Paddack, D. D., Rev. Howard N. Smith and Mr. W. H. Dean were elected to serve as a committee on

nominations. Rev. G. W. Nelson, pastor of the St. John's Church, was made chairman of the business committee.

The Association adjourned at 5 p. m., and at six o'clock was physically refreshed by the excellent dinner prepared by the Ladies' Aid Society of the St. John's Church. At the close of the repast, the moderator, acting as toastmaster, in a few felicitous sentences introduced Rev. W. G. Olinger, recently from the State of Washington, and Rev. George E. Paddack, D. D., who came to Portland from Idaho a few months ago. Appropriate responses were made by both gentlemen, and they were given a most cordial welcome.

At 7:45 p. m. the evening session was opened with a praise service, conducted by Rev. E. S. Bollinger, the moderator, after which the Associational sermon was preached by Rev. Dr. Paddack, followed by the administration of the Holy Communion.

The second day's session began at nine o'clock a. m. The general theme of the Association continued throughout the day, with subdivisions as follows:

(1) The Power of Jesus Christ to make Christian men and women, applied by means of the Home Missionary Society, by Rev. A. J. Folsom, State Superintendent.

(2) Applied by and through the Sunday School, by the State Superintendent of the C. S. S. and P. S.

(3) By and through the Y. P. S. C. E., by Rev. W. H. Meyer.

(4) By and through the Apportionment plan, whereby business methods insure regular and systematic giving, whereby the means of promoting Christian work along all lines are greatly augmented, by Rev. E. S. Bollinger. He urged that at least $1.75 should be given by each member of the Church in Oregon, in order to meet its proportion.

(5) By and through the home, in the manifestation of all the Christian virtues therein, by Rev. W. C. Gilmore.

The "Woman's Hour" was occupied (1) by Mrs. J. C. Lucky, in describing the methods and spheres of the different branches of missionary work that was being carried on by the organizations of women.

(2) The results of such work, particularly in foreign lands, as shown in connection with medical and educational work, by Mrs. B. D. Sigler.

(3) The influence of the cradle roll and the missionary box upon young children, as a means of early enlisting their interest in Christian work, and of doing their share of the work in building up the interests of the kingdom of God, is, the part of every Christian, man, woman, or child," by Rev. L. R. Dyott, D. D.

Four new ministers joined the Association at this meeting, viz: Rev. W. C. Kantner, D. D., late of Seattle, now pastor of the University Park Church; Rev. Guy L. Dick, pastor of Pilgrim Church; Rev. J. R. Knodell, Superintendent of the Anti-Saloon League in Oregon; and Rev. Frank H. Adams.

Rev. A. J. Folsom, superintendent of the Oregon Missionary Society, has tendered his resignation, to take effect at once. He will remove to Marietta, Ohio, starting from this city on May 2nd, and will supply a church there for the next four months. Those who have come to know Mr. Folsom greatly regret his departure.

The Church at Condon is now being supplied by Rev. Edward Curran.

Rev. G. W. Nelson, who has been giving most acceptable service to the church at St. John's, has been unanimously asked to stay another year.

Pilgrim Church, formerly Mississippi Avenue, has been supplied for some time by Rev. Guy L. Dick. Fourteen adults were added to the membership on Easter Day. Galleries are needed in the church to accommodate the growing congregation. A new pipe organ was installed recently. The Sunday school has a good orchestra. Mr. Dick has been called to serve as the regular pastor, to begin June 1st, with an increase of $200 in his salary.

Rev. Charles Carroll Stratton, D. D., an Oregon pioneer, died at Salem, this State, March 28th. He was born in Mansfield, Pa., in 1833, of Puritan ancestry. His parents removed to Indiana in 1837. In 1854, with his mother and eight brothers and sisters, he crossed the plains to Oregon, the father having preceded them two years. His early education was secured in the district schools of Indiana. He completed the Sophomore course in Willamette University, Salem, entered the ministry of the M. E. Church in 1858, and very soon rose to a position of commanding influence in his denomination. He was a delegate to the General Conference in 1872, following which he was a pastor in Salt Lake for three years. Beginning in 1877 he was president of the University of the Pacific at San Jose, Cal., for ten years. The Northwest University, Evanston, Ill., gave him the degree of D. D. in 1879. He was elected Chancellor of Willamette University, 1891, and resigned a year later to become president of Portland University, which closed after a few years of financial struggle. He was married in 1860 to Miss Julia E. Waller, a daughter of Rev. A. F. Waller, a Methodist missionary who came to Oregon in 1840, and died two years ago.

Dr. Stratton and our beloved Dr. George H. Atkinson had daily prayer meetings in each other's study for weeks late in the fall of 1866 for an outpouring of the Holy Spirit upon this city. Then prayer meetings were held by them in the public schools, and these led to the first great revival in this city in February, 1857, through the ministrations of Rev. A. B. Earle, of Boston.

Portland, April 30, 1910.

NOTES AND PERSONALS.

The Upper Bay Association will meet in Oakland on the 17th and 18th of May. An interesting program is being prepared. Each church is entitled to be represented by pastor and two delegates. A full attendance is urged.

The Rev. Huber Burr came down from Weaverville a few days ago and had another examination of his arm, which was fractured about a year and a half ago and was gratified to learn that he will soon have full use of it. Until two weeks ago it was necessary for him to wear a brace.

The Rev. R. C. Hagar, M. D., an American Board missionary to China, who has been in Merritt Hospital, Oakland, for several weeks for medical treatment went to Redlands this week. Dr. Hagar came from his field in China for special treatment for a serious disease of the bowels known as sprew. We are sorry to state that he has not improved much under treatment.

After a thorough consideration of the matter it was voted last Monday by the Congregational ministers of San

Francisco and vicinity to change the place of meeting from Berkeley to San Francisco, beginning with the first Monday in July. The first vote was 16 for San Francisco, 9 for Berkeley. This was made unanimous for San Francisco on a second vote. We believe that without exception the thought was that ultimately the meetings should go back to San Francisco, but it seemed to some that that time had not yet come. It is believed that the holding of the meetings in San Francisco will best serve the interests of Congregationalism in this part of California, and that there will in one way and another be thus brought encouragement and strength to Congregational and all Christian forces in the city. Several of the San Francisco members expressed a personal preference for Berkeley; but, taking into consideration the general interests were of opinion that the meetings should be held in the first named city. At least six of the sixteen votes for San Francisco came from Berkeley and Oakland members. Next Monday in Berkeley the addresses will be by Dr. McLane of the Advisory Committee of the National Council and by Secretary Ewing of the Sunday School Society.

THE HOME

COMFORT IN LITTLE THINGS.

"For want of a nail the shoe was lost,
For want of a shoe the horse was lost,
For want of a horse the rider was lost,
And all for want of a horse-shoe nail."

"Evil is wrought by want of thought,
As well as by want of heart."

Is there an intelligent housekeeper in the land who does not sometimes wonder at her stupidity in having allowed little annoyances to disturb her peace perhaps for weeks when five minutes' attention to the matter would have sufficed to do away with that annoyance? Want of time is constantly urged or presented as a reason why the easy relief has not been sought before. Yet the excuse is lame, for the old adage that "A stitch in time saves nine," is one of the plainest of truisms, and what women fail to realize is, how rapidly the extra stitches count up that must repair the neglected rent, because ten stitches in time save a hundred out of time, and so on until the necessary stitches cannot be counted. There probably is no other characteristic more needed by the housekeeper than punctuality. We heard a lady recently, bemoaning not having put her furs away in season the last spring. She did not realize how promptly everything in nature acts, and that the sly, destructive moths were not going to delay putting in their work, because of the loss they would bring to the good lady, who could ill afford to meet the consequences of her tardy care. We have known of cases where perfectly well-meaning housekeepers have put off having a much-needed kitchen utensil repaired until dinner after dinner was delayed, perhaps half spoiled, by such recourse as had to be made in order to do the cooking. One great wonder that is constantly repeated in the household is that women seem loth to spend money for different things to be used in the kitchen while they deny themselves but little in the way of ornamenting their dresses, or it may be the parlor mantel. They do not realize that throughout the whole domestic realm there is perplexity, delay and irritation because of this nipping kitchen supply. A lady who was visiting a friend went one day into the kitchen of her hostess to prepare a fancy dish in order to show just how things were put together. It seemed to surprise the visitor, seeing how quickly every kind of utensil was ready at hand that could be employed during the process of concoction. Remarking upon it, her friend replied: "The one thing that I will have in my house is every kind of convenient article wanted in the kitchen. Nothing makes the whole round of domestic and especially culinary cares glide more easily than to be able to cook without feeling the need of some little article of kitchen furnishing the lack of which will at once cause inward disquietude if not outward friction. I would deny myself other things sooner than not have a fully-furnished kitchen." We can vouch for one thing: no housekeeper who has once realized or experienced the comfort and ease of having needed things at hand when cooking will ever be willing to lack these needed conveniences if she can in any way avail herself of them. The actual delight of being able to put one's hand on the nutmeg grater, pie lifter, cake cutter, potato knife, holders, dippers, the little saucepan, salt, flour and pepper shakers, fritter turner, strainers, all little things, to say nothing of the wide list of larger conveniences, is something that every cautious housekeeper should know all about. There are comparatively few women, except the very wealthy—and they are always in the minority—who do not occasionally do a portion of their fancy cooking at least. So it is not want of knowledge that causes indifference or carelessness in this respect, and throughout the entire domestic realm a good supply of working paraphernalia is needed by the wise woman. We have more than once seen nice carpets swept with old stubby brooms that would do more toward damaging the carpet than weeks of wear. Relegate the old sweeper to sidewalk sweeping, and buy a good, clean broom, see how much less strength will be required for the sweeping! Women or their maids will now and then bend laboriously over and sweep the dust and dirt into the dust pan with the big broom for want of a wisp-broom, one of the cheapest articles needed in the day's work. Whole households will dread, yet endure the squeaky door, sooner than apply a drop of oil to the hinge, not a minute's work. The whole side of a mat's binding will be allowed to ravel away before the matter is taken in hand. Two minutes' work would have saved the whole side had it been taken intime. A little leak in the pipe had it been soldered in time would have saved buying a foot of new pipe, and also saved the wooden floor beneath it from a brown patch of decay. The little place where the wall paper had peeled off would have been saved an unsightly patch had a bit of pasting been done in time. The tacks that slipped from the carpet on the stairs could have been hammered into place in two minutes, and saved poor grandma from falling and dislocating her hip.

One of the most important lessons that mothers and older people can impress upon young housekeepers is the

necessity, if they would have home affairs glide along with real comfort, of looking to the need of comfort in little things, the stitches that hinder greater toil, remembering the supply of little things to be used in promoting the comfort of those who work in the kitchen, the dining room or my lady's chamber. Larger matters are more likely to receive attention. It was just the horse-shoe nail that was needed in the beginning to hinder great disaster. It is often want of thought, and at the right time, that brings about little evils in the household: annoyance, loss of temper, loss of material. Better the little salt-shaker than grabbing up half a handful of salt, wasting half, and half ruining the soup.—Christian Work and Evangelist.

THE BOY IN THE HOME.

"Is that you, Johnnie? Well, hang up your hat and reefer where they belong and stop so much noise. Be sure that you hang up that hat and reefer. Half the time I find them on a chair or on the floor and then I have to pick them up and put them where they belong. Don't whistle in the house! I have told you half a dozen times that the house was no place in which to whistle. Is that the place for your school-books? You pick up those books and put them on the table where they belong. Now, what do you want to drak that chair clear away out from that corner for? Look at the scratch you have made on the floor! Stop tumbling all those magazines and papers over. A boy can make more disorder in ten minutes than his mother can put to rights in two hours. Such a condition as you left your room in this morning whenyou went to school! I don't want it to happen again. Now sit down and see if you can keep still five minutes!"

That is what happens when some boys—too many boys—enter their own homes. It is a kind of petty naggging and a petty tyranny that causes the boy to be happier in any other place than in his own home. He seems to feel that somehow he is always doing the wrong thing when he is at home and that he is there on sufferance. There is hardly an hour of the day when he is not told that he must not do this and he must do that. His natural instincts are all repressed and he is not let alone half as much as he should be. His mother sometimes remarks in his presence that boys are "such a care," and I once heard a mother say in the presence of her boy of ten years that she was thankful that she had but one boy. Another one would drive her crazy.

This is not fair to the boy. Sometimes he resents it openly and fiercely. Often he broods in silent rebellion over it. He comes to have the natural feeling that there is a prejudice against him in his own home and he feels that that prejudice is unfair and unjust. The average boy needs more letting alone in his own home. He needs more freedom, more liberty, that he may be a real boy. There are some queer corners in a little boy's life, corners in which he hides away a good many things of which he does not speak, but he thinks a great deal about them. When his mother is "thankful that he is in bed," he is often lying there wide-awake trying to understand why it is that he is such a bother in his own home and why his mother should be so thankful that he is out of the way.

Sometimes the nagging of the boy is all the more exasperating when it is accompanied by a tone of honeyed sweetness and mawkish gentleness. Few boys verging on the long-pants period of life can help inwardly resenting this kind of admonition from their mother:

"Now, Percy, dearest, mamma wants her boy to be a good boy and to mind what his mamma says to him. She does not want to be cross, but she feels that it is her duty to make her boy obey."

And so it goes on and on until there is nothing in the world Percy wants so much as to get out and go somewhere, anywhere, if he can only be treated as if he were a real boy with a real boy's rights and privileges. When parental authority descends to a constant nagging of the boy, home is apt to be the last place he wants to stay.—The Religious Telescope.

GHOSTS OF SONG.

Belle W. Cooke.

I'm haunted by the ghosts of songs,
They're "running in my head,"
They follow, follow, all day long,
And even to my bed.

Their "records" all are laid away
In some brain-chamber store,
And what a lot there must have grown
In sixty years or more.

They ring them o'er, perpetual strains
Of tiresome minstrelsy;
I only wish they would not make
A phonograph of me.

Berkeley, April 4th, 1910.

Young People

HOW A CHANGE WAS WROUGHT.

"Have you put up my dinner, Maude?"

John Melvin asked the question almost timidly. His daughter's face was clouded, her lips were compressed, and she was making a great deal of unnecessary noise as she moved about the kitchen. She did not reply at once, and when she spoke it was in no pleasant voice.

"Yes, father, your dinner is ready. Now I must put up the children's dinners, and there is the ironing to do, and I must do some cooking also. This will be a busy day with me, but all my days seem to be busy. Perhaps I do not understand how to keep ahead of the work. I have no time for recreation; there seems to be nothing in life for me but drudgery."

Mr. Melvin sighed heavily.

"I am sorry, Maude. If last season's crops had not failed, I should have hired some stout woman to do the heavy work. It is too much for you, a girl of nineteen, to have all these cares; but what can I do?"

"You can do nothing, father, and no one is to blame. I expect to be a drudge. Amy," raising her voice, "where

are you? Go and pick up the breakfast dishes, and be quick about it. It isn't time to get ready for school. Fred, what are you doing? Haven't I told you not to whistle in the kitchen? Oh, dear! one needs more patience than any mortal ever had!"

"I am sorry, Maude," said Mr. Melvin, again. "It was a sad day for us when your mother was called home."

And then the discouraged man, old and worn before his time, took his dinner-pail and started for the distant woodlot.

Maude continued to move rapidly about the kitchen and pantry, doing the morning's work and scolding the children in a shrill voice.

"Whats' the use of being so cross, Maude?" asked Amy, a bright-eyed girl of twelve. "I can't see that it does any good."

"I can't be so easy as you are, Amy. I wish things didn't fret me, but they do. And you have an easy time, while I have to work like a slave."

"I'm sure I help you all I can, Maude. I don't suppose you want me to stay out of school to work."

"You know I don't. You won't have time to do any more this morning. Now, Fred, I told you to study hard today and not fail in your lessons."

"All right, sis," rejoined Fred, carelessly.

"Fred, how many times have I told you not to call me 'sis'? I am tired beyond endurance. I don't want to hear she saw the boy was about to speak.

As the children left the house, Fred looked significantly at his sister.

"Wasn't Maude cross this morning? How she did bang things!"

Amy puckered up her brow.

"I can't understand it, Fred. Maude is always scolding."

"Yes, and she belongs to the church. I'm glad I'm not a Christian, if she's one."

"Oh, hush, Fred! Christian people are happier than we are."

"Humph! Maude professes to be a Christian, but she can't be happy. Seems to me she's the unhappiest person I know. Papa doesn't belong to the church, but he isn't always scolding."

"Well, I can't understand it," sighed Amy. "But, Fred, you know mamma was a Christian."

"She was a real Christian, too," said Fred, soberly. "But I guess it's hard work to be the real thing. Maude must be a make-believe one," he added.

"Oh, hush, Fred! I don't like to hear you say such things."

Left alone, Maude's hands were busy. At dinner time she ate lunch, and at 2 o'clock was through with her work.

"Everything in order," she thought, as she looked about the neat kitchen. "And I'm not going to touch a bit of sewing this afternoon. I'll go into the sitting-room and rest until it's time to think about supper.".

In the pleasant little sitting-room she sat down in an easy rocker at the front window and looked out over the snow-covered fields. Presently she saw the bent form of a little old lady in a black coat and red hood coming up the path.

"Aunt Sarah Easler," she said to herself, "and coming here, too."

The old lady came in without knocking, and Maud rose to meet her. Aunt Sarah seemed much agitated. She took both of the girl's hands in hers, and bent over them, with tears streaming from her eyes.

"What is it, Aunt Sarah?" cried Maude. "Has anything happened?"

"My poor child! my poor child! May God help you!"

Maude felt herself growing faint, but she resolutely banished the feeling.

"What has happened?" she asked, in a voice so calm that it astonished herself. "The children?"

"The children are all right, my dear. It is your father."

"My father! What of him! Is he hurt?"

The old lady bowed her head and replied, in a broken viice, "Badly hurt, my dear."

Maude grasped Aunt Sarah's arm.

"Your face tells me that it is even worse than that," she said, calmly. "Is he dead?"

"My poor child!"

"You need say no more. I know he is."

Even as Maude spoke, she looked out of the window and saw four men bearing her father's form on a stretcher. She did not faint or cry out, but in a moment her mind went back over the three years that had passed since her mother's death, and she saw wherein she had failed as a daughter and sister. Tears came to her relief, and as they gushed down over her cheeks she awoke with a start! She was sitting in the chair at the window and no one else was in the room. She looked out of the window. Oh, thank God! no men were in sight, bearing her father's form on a stretcher.

"It was a dream," she murmured. "Heavenly Father, I thank Thee!" Aud she formed a few resolutions and lifted up her heart in prayer for help.

"How terribly I have erred and wandered from the way," she said aloud. "This dream has opened my eyes, and I see what I have been doing. What must papa have thought of me? No wonder that he is not a Christian. I have wondered, too, that the children have been so indifferent to religious teaching, but the influence of my life has spoiled everything. But, thank God! the present is mine, my dear ones are spared to me, and henceforth I will strive to have my life count for Christ."

When the children came that night they looked in wonder at their sister. There was a smile on her face, and her voice was gentle when she spoke to them. The tea-table was neatly spread and Fred saw his favorite hot rolls. Presently Mr. Melvin came in, somewhat timidly, expecting as usual to hear complaints and impatient exclamations from Maude. Instead, she greeted him pleasantly.

"Tired, father? Supper's all ready. I've made some of the toast you like and opened a can of peaches."

"I suppose you are very tired, Maude," said Mr. Melvin, looking wonderingly at his daughter.

"I'm a little tired, father; but I'm thankful for the privilege of getting tired. I have a comfortable home, and we are all in good health. You see, father, I am beginning to count my blessings. I have been a fault-finding, ungrateful girl, and have made you all unhappy; but I hope to make some amends for the past."

"God bless you, my daughter!" said John Melvin, huskily.—W. N. Jenkins, in Zion's Herald.

JACK'S GOOD NAME.

Sydney Dayre.

"And I can't do anything for him. Not one single thing."

Jack shook his head mournfully as he arrived at this sorrowful conclusion.

"I can't go and see him and sit with him because I haven't got the time. I can't send him fruit and books and things, like well-off folks does when their folks has to go to the hospital, because I haven't got the money. I can't earn a cent more'n mother and the young ones need. No help for Billy from me."

Billy was an orphan boy younger than Jack. He had recently, with some relatives, with whom he made his home, moved into Jack's neighborhood. Going on an errand he had fallen from a street car and broken his leg.

As we have seen, all Jack's sympathy went out toward the boy to whom life seemed to have turned its harder, rougher side. Jack was office boy in a place which made large demands on his time, and indeed on every other thing which might be said to belong with a growing boy. His duties were many and his master exacting. But it never occurred to Jack to question the reasonableness or otherwise of anything which was required of him. He was nothing more than a good, plodding boy, having very fixed notions on the subject of his duty, which notions were expressed in few words: "I'm going to do the best I can." And Jack's best was a very wide best. A great many words might be written on the true meaning of it. Indeed, it may be said that many large books have been written without exhausting the subject. If Jack had enlarged on it a little, he might have seen that his best meant something like this:

"Always tell what's so, no matter what.

"Never touch what ain't mine.

"Always be on time, or a little ahead.

"Always go quick when you're sent, and remember what you're sent for.

"Sweep clean and keep things fixed up.

"Keep myself clean and my hair brushed.

"Take my hat off and speak polite."

Which, take it altogether, was a very good code for an office boy, or, perhaps, a good many other boys.

There came a day when Jack stood face to face with a hard question. Stealing a moment on his way home to run in and see how Billy was getting along, he found him with a cloud over his usually cheerful face.

"What's the matter, Billy?"

"They've been telling me," Billy shook his head despairingly, "that I won't get well till no telling when, unless I go to some place in the country when I go away from here."

"Phew, Billy!" said Jack, in dismay.

"I thought, you know," went on Billy, "that I could get to work right off. I ain't any right to be a burden on the folks. But the folks here are telling me about a real nice place where I could go for $25, where I'd get good treatment and stay as long as I needed. They think that's awful cheap, but," poor Billy sighed woefully, "$25 is a lot of money, ain't it, Jack?"

"It is that!"

"So, I'll be back near you the beginning of the week. And then I'll be with you evenings. And," hopefully, "I guess I'll get well without any $25."

Jack talked about it with his mother.

"I wish the poor boy could go," she said. "It might be the settling of his health for years to come."

"But how can he?" said Jack, in a discouraged tone.

"If it could be paid a dollar at a time—" she said, half questioningly. "You might be able to put by a dollar a week for it."

"I don't see how you will spare it, mother."

"We might pinch a bit closer."

After a little more talk Jack made his plans. He went the next morning to his employer and asked if he could advance the $25, deducting a dollar each week from his pay until the amount was made up.

Mr. Strong looked keenly at the boy, as with much hesitation he pressed his request, telling of Billy and his needs.

"How do I really know you'll work it out?" asked Mr. Strong. "You can't give me any security, can you?"

"No, sir," and Jack dropped his head forlornly.

"You might, you know, leave me before the 25 weeks were up."

"I'd promise not to," said Jack, earnestly. "But I haven't a thing to give for security."

"Your promise will be enough." Mr. Strong's manner changed as he went on. "I'd take your word, Jack, for more than $25. You have worked for me a good while and I know what you are. Your good name makes your promise all the security I want." As Jack was turning away, his face crimsoned with gratification at the kind words; Mr. Strong added: "I'll speak more about it tomorrow."

"If—if—" Jack strove to stammer out his thanks. "if there's a thing more about the place that I can do that—I don't do, I'd be glad, sir—"

"There isn't," said Mr. Strong, kindly. "You are honest and faithful in everything. Such a reputation is a valuable thing to start on in life."

Mr. Strong, in going home that evening, spoke to his grown-up daughter.

"Bertha, haven't you to do with some of these Fresh-Air businesses—?"

"Yes, father, you have given me money for them."

"Where they send poor little lads into the country and feed them up and brace them up and return them as good as new?"

"Exactly that kind of thing," said Bertha, smiling.

"Well, I have a boy for you. One for whom I want a top seat."

So Billy went out to one of the places provided by some of the Master's faithful who strive to follow in His footsteps in showing loving-kindness to His little ones. Jack's heart gave a bound when he learned that Miss Bertha Strong was to see to Billy's outing, for, surely, it must be something better than could be offered by anyone else.

Looking into his pay envelope at the end of the week he turned back with it to Mr. Strong.

"You've given me a dollar too much, sir. There's the expense for Billy, you remember—"

"I remember. But that goes in on the account of your good name. There's nothing more to pay. And there will be a vacancy in the office next door by the time Billy comes back. If he is your kind of boy he can have the place."—Youth's Companion.

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